175 Baangoni had to give up their plan to subjugate the Babembas. They turned towards Tabora. After their victory over the Baangoni, the Babemba on the other hand, carried the war into the territories of their cowardly neighbors, whom they subjugated and ruled with an [797] iron hand. When Mgr. Dupont came to the terrible kingdom of the Babemba for the first time, the tribe had established its rule over a territory which was twice the size of the present Vicarage. The neighboring tribes would tremble at the mere mention of the word [648] Babemba. Even today we can hear songs cursing the cruelty of the Babemba among the tribes of Tanganyika and Broken Hill.

161 The present population of the Babemba is about 100, 000. The wars of the past have decimated them.

181 The most outstanding characteristic of the Babemba is that they are a war-like tribe to the highest degree, dreaming only of pillage, battle, submission of neighboring tribes, imposition of overburdening tributes, expansion and aggrandizement of the kingdom, but all this by means of a civil and military organization which is indeed remark- ● [157] able. The Babemba are one of the most intelligent races of Africa. [193] They have an exceedingly rich language including more than 20, 000 [538] words; they have a literature of their own consisting of martial poetry, songs of all kinds, more than 1500 proverbs, several hundred riddles, about a thousand axioms, etc.; a treasure bequeathed by their ancestors

157 In mining centers the Babembas are known for their keenness [zeal], their polite manners, their respect for authority, and their spirit of initiative.

484 My picture would not be complete if I did not mention the fact that the Babemba of today are perhaps the greatest adventurers of Central Africa. You meet Babemba everywhere. There are Babemba in Zanzibar, Panda, Lindi, Bulawayo, in Broken Hill, the Belgian Congo, in Transvaal and on the Cape. The Mubemba does not find it difficult to move; he can take care of himself, and he is at home everywhere.

584 ENGAGEMENT [Kukobeka]: Engagement takes place at an early age, around ten or twelve years, when the young betrothed are not yet nubile [amabele tayalakula]. [21]

Consent: An emissary [Shibukombe], who does not belong to the clan of those who wish to become engaged, is chosen. He is a man who enjoys a certain amount of prestige in the village and can speak out

9: Richards E-5 (1930-1934) 1935 FQ5 Bemba FQ5

The success of the movement was from the first overwhelming. It completely captured the people's imagination, and created its myths as it spread. From hut to hut of an evening men shouted the latest exploits of the witch-finders—the number of horns found in such and such a village, or the people miraculously saved from snakes or lions. The Government, which at first allowed the movement to proceed unchecked, was universally praised. 'This is the best thing the Bwanas have ever done for us,' many natives told me. 'Now at last they are allowing us to free our country from witchcraft.' Adverse criticism of missions which refused to allow their Christians to drink the medicine was frequent. The suspicion, and often the accusations of witchcraft commonly made against unpopular Christian teachers, seemed at last to be publicly substantiated. 'If they have nothing to fear,' the natives said, 'why are they afraid to put themselves to the test?' At the cross-roads outside each village was a pile of horns and other magic objects—horns which many missionaries had tried unsuccessfully for years to remove and forbid.

The cause of the success of this movement is therefore of considerable interest, the more so since it is in many ways typical of many such organizations of witch-finders which have sprung up in other parts of Africa. We have to ask ourselves first, then, why the methods of the *Bamucapi* appealed to the natives so strongly? To what fears did they seem to provide such an immediate and universal panacea? These are questions that cannot be answered by a study of the ritual and myths of the *Bamucapi* as an end in themselves. To assess the strength of the movement in any particular area we have to consider it against a background of tribal structure and belief.

In the Bemba country, for instance, it may be said that novelty was enough to account for the success of any native movement, religious or secular. The Babemba are known to be unusually credulous and unstable in temperament, the first to adopt and discard anything new. Nyasaland, the reputed home of the movement, has also a high reputation among Rhodesian natives as the land of high wages and educational facilities, and most of the clerks employed in the country are still of Nyasaland origin. Further, the Babemba are among those African peoples with whom every form of Europeanism is a positive cult. The *Bamucapi* appealed because they presented a dogma that